M2599
Saturday/Sunday
Westtown/Barn
July 26 and 27, 1975

MUSIC

MR. NYLAND: So what kind of an evening will we make of it? Questions are usually a little, a little bit limited, but particularly with the new regime when you will have five smaller meetings every day - huh? - of the week. For next week it is already set. And we'll put it on the bulletin board in time so that you can choose, so that there's no difficulty about it. On Tuesday, as you know there's a movements class - it's the only day. It will be at eight-thirty. But the others are at eight o'clock. And from listening to such meetings I probably can distill more or less what is the level of the questions. And it might be possible to incorporate it when we talk, I call this evening, like a resume of the week, bring certain things to the foreground to emphasize them. But you see the difficulty is really quite, quite severe.

We're all different types of people, different background, different configuration, different experience, a different way of how we take things in, so that when you talk about inner life, someone may not understand what you mean. If you talk to someone, who used to be an agnostic, about religion, and reversely when you talk about a religious person who has a very definitely a feeling of God existing, or submitting to such higher laws, you cannot use the same language and be understood equally by both. And so in a discussion there has to be this kind of variety. The difficulty is to bring the variety of expression back to principles, and make such principles as simple as we can make them, just like an ordinary person thinking, and feeling, and being busy in whatever they are interested in, or sometimes what they have to do. The simpler we can make that as life existing in many people, the principles can become quite the same: the

fact of having to make a living, for most of us; the fact of having friends, for most of us; the fact of having ambitions also I think for most of us. Then the question of spirituality. Does one understand that? That there ought to be a spiritual world. See it is not easily put in words and that are felt, and that in relationships you cannot always express what you feel. At the same time you know there is a relationship, and there is that kind of understanding with oneself and with someone else. The relationship that - sometimes we call it Soul relation - Seelen Verwandtschaft - a relationship on a certain basis of recognition of that what is alike; and then understanding that what is alike within oneself and in someone else. And when that kind of concept can be touched it is not necessary to put a word on it. Many times it's better to leave it as it is. When one says, to be touched - what is this? Not ordinary touching, of course. Something within that can be stirred. Sometimes we say, wakened up, a little bit more recognized and attention to be paid to it.

What is the fundamental question, really? How can one introduce into someone who is not familiar with it, or doesn't have that kind of experience, perhaps not too often? What is really the possibility for such a person to understand what we are talking about? If you say do you believe in God, it has not much of a meaning for some people. If, on the other hand, you say what will happen to you when you die, that might be a thought if you want to think aobut it. And the assumption is that we do want to think about it, because it is a fact that all of us will have to meet. And then what will happen? The building up of a great deal of knowledge during one's lifetime, and in maturity, acquisition of a great deal of experience, and a brain which starts to develop, or at least functions, or is in normal state of a human being represented by that what we are as a person, with all different kind of qualifications and sometimes characteristics which are not as nice. At the same time all of us will die. And what will

happen? If you simply say, well that's the end, then that is the end of the conversation. There is no further argument necessary. You will never prove to a person that there is something else when he says that's the end. And if he doesn't want to think about his death, then of course he will not consider any kind of a preparation. He will consider his life the way it is, as given to him, and perhaps he will make the best of it. There can also be of course a responsibility he takes for it, and maybe he wants to crowd into that life all experiences that he can find for his own good, or for whatever he feels is a motivation for his living. But when you start to consider it as something between matter which is the body, and that what makes a body alive, and seeing this life as a force, a certain kind of energy which is in the body and which is expressed in forms of behavior, and the fact of being conceived or being born, and the meaning of then being alive on Earth always must consist of this particular question, particularly when the body itself is growing as a result of life within. And that that continues until the end of the life of the body. And when the body is not alive anymore, something has been taken away, or something does not wish to exist any longer in that body.

This you have to find out for yourself if you actually want to believe that. Because I think it's idiotic to call oneself agnostic, because it doesn't really exist. There are more than enough relationships in which there is definitely nothing material. Even if you think of a thought, it is not that kind of a principle that you can apply that it is of matter, even if you wanted to try to define it, even if you want to call it electronics rearrangement of certain elements, or perhaps even molecules or whatever there may be as an ionic nature in the brain. Even if one says it is a rate of vibration, what is the rate? And although maybe in early life we may have been taught that when we get into trouble and we want to

really have an answer, that we wish to pray, what does it mean? Pray to what? Or even if you expect that something there, higher up in heaven or wherever it might be, is going to listen to you, what kind of concept is necessary for that kind of idea of somebody listening to one? And how to combine that now with any form of a spirituality which you might still call form, even if the density is lighter, is it still material? And one comes philosophically to many questions which, when you want to continue to think about about, about them, that you cannot really answer until you actually want to think. Because I say what is this? I say I will die. What meaning can it have for me? It's obvious I will not be on this Earth, surely not in this body. And can I assume that whatever I'm trying to do at the present time, that that has no value and dies with me? - when originally life was given to me. Because the whole idea of conception is that I wasn't there as a body, but there was very definietly a life force somewhere which then became as it were, formed. And the continuation of the growth of a body as a result of such life force within, building it up until it has reached physical maturity, and then development of what we still call emotional states, or at least feelings to start with, and a brain that can funciton, and five sense organs - all of that belonging to a personality.

You see, if one wants to continue to think about it, you have to have much more broader perspective. You surely cannot take your life the way it is, even if it is growing, and even if it is in existence between the moment of birth itself - physically appearing on this Earth, visibly, and dying and being buried. And one must learn to assume that certain things must be truthful even if you cannot prove it. If we talk about ordinary life and relationships between people, or when a person has ambition, and he sees with his fantasy, imagination certain possibilities, and he hopes then that maybe it would be possible to create reality out

of such imaginary projections, what is this process that takes place between the thought and the feeling about what one wishes to create, and that what actually then appears in the form of art? Or even when one thinks logically, the necessity of rearranging the thoughts in certain ways so that they become connected, and that then one conclusion leads to another logically, or even if you take symbolism of mathematics, ciphers and figures, and in Euclid all kind of designs, you might say, what do they represent as symbolism? Indications fof a shorthand of some kind which of course will indicate that there is a logicality of a sequence. And if that is in existence and you think about that, what is taking place in your mind? Definitely not anything material that you can put your fingers on. If you come down more to Earth and you talk about relationships between people, what takes place in a relationship? When I say I care for you, what does it mean for me? Not only that I have a state in which I dare to say that I care for someone. Moreover I may have a wish to give something, or at least to live up to that statement of caring. What is it that I can then say or use, and not wanting to use a word, can I direct a feeling towards someone so that someone actually knows that I care? And of course, in a very general way, when one says I love this and that, I love a person, is the other person better because I love him or her? Is there a reason to assume that something is transferred from me to someone else? And if that perhaps is not material, what is it? If I continue to say that I love my father even if he has died, and that I would like to imagine for my own satisfaction that he is still alive, does it make any sense to say that he is alive? Even if I cannot prove it - not immediately because I'm not that sensitive when I'm an ordinary human being - but then if I do hear of certain spiritual values existing, and the possibility of even having contact, and particularly if someone dies which is very close and near to one, that then you would like to

continue to believe that such a person has not died. And that many religions of course must be based on that, because they don't want to stop as it were when a person dies to this world.

And of course expanding these kind of thoughts in a much wider field, and looking at the Earth, looking at the Sun, looking at the planets and calling them this solar system, and mankind existing in all kind of forms of life, all kind of forms of man, forms of animals, forms of plants, all kind of living creatures, all kind of ordinary, call it stuff, of material form, which is not enlivened, just existing and still having certain definite forms, perhaps even subject to certain laws, particularly when you study crystals. When you see that there is a tremendous phenomenal world, even if there is not life in it, it means that there is constantly a relationship and the building up of a further possible development of that what is first like a plant, starting with that as the first form of life, or perhaps even an amoeba, or any kind of a germ, having a life and not being able to move so easily. Definitely not with a plant it cannot, it has to rely on the fruit and the seed to multiply. Going up to an animal, we call it two centers because they have a movement center that can actually move away, or go after things. And for that it is necessary to have a certain intelligence, and with animals we call that an instinct, a little bit of a mixture of a thought process perhaps with a feeling. And then as man - three-centered. Why not continue? Why can't we have a four-centered man? There are of course laws, you see, when we are interested in the logical building up of such a scheme, and the symbols will only allow us to do certain things and not to go further because the symbols will only allow us to do certain things and not to go further because the symbol itself is limited. And then imagination will have to start at the place where the mind cannot help anymore. And we try to select then what is possible fo a man to continue to live in imagination. The one thing he cannot do is to continue his physical form

in imagining that it can continue to live, because apparently that is what nature will not allow, and where nature belongs with our body to that totality of organic kingdom of which mankind is just a little part. But the other things, that is, my feeling, that what I use when I say I care, when I have an intuitive feeling, something that I call knowledge of a certain kind reached in a certain, way, or what I call conscience, that what is within a man which can speak and is based on a certain kind of knowledge - con science: scientific, science; that is, I live my life with knowledge - con - and very close to consciousness which again is a different form of knowledge, but this time something that can be expressed by means of certain words which we form when we are human beings, and we have a little bit of a beginning of a culture. Very soon that what starts is a wish for communicating, not only by hands, or by gestures, but by something a little bit more expressive. And the formation of a variety of different languages starting with the aborigines and ending up with what now you call the highest kind of a culture we are capable of. All of that - using certain letters, words, sentences, concepts and even go a little further of reading between the lines. And what is that? Spiritual quality? Is that something that is represented by such lines existing? And then they, in relation to each other, do they create something of, you might call it, an atmosphere of a page? Is it possible to see that, how can we separate energy as that what is expressed, and energy existing without being expressed? And those concepts of influences at a distance, particularly when we go a little bit further up the step of the three centers, that then there might be a chance that something else starts to develop, usually as a result of the combination of the three centers again becoming one. And then, at that time, that one can again become two and three.

Such concepts of course are quite obvious, and we see them all over

the place, and if we say magnetism, it is that kind of law of attraction. And where does it take place? In space, is it a relationship that actually exists? What is this force that operates? And when we talk about force fields, the condition as a result of a force existing in the surrounding. When we talk of molecular forms, we talk about cohesion, that what attracts the different molecules within a certain identifiable piece of matter. When we talk about adhesion, an attracting force between particles which are different but have a quality of wanting to join each other, to adhere, or sometimes the attraction is the opposite, of repelling, and again the force is in operation. And all these kind of things philosophically considered, and sitting by oneself in the quietness of an atmosphere, and not wishing to have anything enter than just the wish for the continuation of a thought, which could become logical, and has to end up with a satisfactory statement about oneself. Because a man, although he has questions, always will want to try to solve such questions to his own satisfaction, almost as when he finishes and it is the question answered, that it then can be considered for him a possibility of stepping on that, like climbing a stairs--a stairway, and climbing up, meaning by that, simply that one wants to get away from what one has seen, and having satisfied by eating that what was there, one is ready to eat more, and usually of a different kind; indicating that that what is the climbing up means that I want to leave that what I have now experienced, and I would like to have different kinds of experiences, more in the field of wanting to find out if it is possible that energy need not have a form like I know of Earth. And I'm led to that kind of conclusion because I know in ordinary life there are these kind of communications without form, an influence without shaking hands, and thought and a feeling which seems to be telepathic, and which can be felt and understood and used, and to some degree even digested by someone else. When one talks about friendship, about the wish to see

someone in imagination, a real caring for someone even if you're not there, to be able to transmit certain forms of energy between people and sending them, in a wish for someone to grow up, or to give them more understanding, or a liability for that what they are doing, and in that way giving a helping hand, psychologically speaking, what is that is transferred and what is there then that can become known although it cannot be seen?

All these questions of course for a thinking person must be solved in some way or other, and satisfactorily; because if there is enough of that kind of life for research within a man, he will have to have a solution to his problems. That is a characteristic of this kind of life: the consideration of how can these forces of energy be used for further discovery. And so when one talks about Work on oneself, one constantly lives in an atmosphere of expectation, that one wants to find out more than what one knows, and of course wants to feel more than what already one is feeling. And that progress is indicated by the solution of certain problems which first start as a little bit of a question, and sometimes start to augment more and more, and become a little bit more confused. At the same time the real search for the discovery of that what is reality within one is dependent on a step by step understanding of a solution which remains then satisfactory. If it is satisfactory, if it is then building up within oneself a philosophy of truth, it becomes extremely helpful to one's growth because, when it is once understood, you don't have to keep on thinking about it anymore. And that is what the difference is between this accumulation of knowledge and even accumulation of feelings into a step higher up and becoming then an understanding as far as the intellectual interest is, and in the emotional state as far as the feeling is concerned. And so the progress a man wants to make and being guided, you might say, by that what he sees as a result of his own physical growth, is simply extended to the possibilities for himself which are now potential, and because of

that he has an interest in growing up, as we say, of becoming more sensitive and of course becoming more understanding.

And so when these other questions of agnosticism, and that what takes place after death, are quite easily solved, because there is only one solution: the continuation of life in eternity. And the simple symbolism of a form which appears in which then life is, you might say, poured, and when the functions required for the existence of that form, to be determined first and then terminated, must logically leave again life force free from the body. Perhaps it is a good solution for one's logic because it's the only way by which you can understand why there should be that kind of continuity. That we are not always able to think about it, is because we think too much in form; we don't think in terms of eternity. And I think it's necessary that one emphasizes that regarding Work on oneself, so that the different concepts can become much clearer, and that you don't get stuck on the little bits of things which come and influence you every once in a while, and talking a little bit about agnosticism, and still having questions I call them many times, of a spiritual nature. And there is no particular denying that such a spirit - in whatever way you want to define it - exists, because it exists already within oneself when one is on this Earth. We call it feeling, and sometimes we talk about Verwandtschaft of soul, relationships. Sometimes we say that there is something of an emotional nature between people, and that we feel in a certain way without being able to express it even in words, that something very definitely as energy can be exchanged. And that the whole concept of energy being able to exist in a certain way and then perhaps can communicate with other forms of energy, and that totally then such a concept must lead to different degrees of energy determined by the density of such energies, that quite logically one must assume that the lighter the energy is the more free it can move, the more eternal it could become. It's not of course entirely logical to say that, because whenever there is a limitation it is not so easy to assume that

the limitation also can disappear. At the same time when one thinks about different laws and the laws expressing concepts, it is not so difficult to consider it a concept by itself as a result of a law existing. And when a law is logically built up there is no further need for the law to exist, because that what is the concept has taken the place of the law. And the concept becomes an experience. A law determined, or felt, or thought about by one's feeling, or by one's mind, does not have that kind of an ending until it goes over into a concept of being able to possess it as a result of experience. And man is trying to find out what can be his experience in his life as something that is of more value than any one of his thoughts, or any one of his feelings. Logically it is of more value than his body, because the body will die. And that question of death has to be faced. There is no getting away from it and there is no use fooling oneself. What is it for that we are here on this Earth trying to find out a meaning and that what really is meant by being alive, and trying to find the difference between a form and life itself? And so this whole question of agnosticism doesn't enter at all. If it does one is limited by it, and one becomes simply an ordinary little bit of an automaton without any desire to think or to feel, just accepting the ordinary conditions as they are without wanting to question them.

When we talk about Work we do talk about the possibility of change. We want to find out what is meant by growing. If you see it in nature, and you see that a certain height is reached by plants, or whatever the concept is of a plant, you might sya, or by trees, that there is a limit, or by human beings, that there is a limit, we don't want to believe that there is a limit to that what we feel, although unfortunately there is a limit. Because feeling is still too much to be expressed by material forms and we have not learned as yet the language of pure emotions. At the same time the existence of that what can already be thinner you might say, more

ethereal, is an indication there might be a chance that ultimately even thought processes can be understood. I think what is needed for one trying to see what is meant when we talk about Partkdolg-Duty, of that what is necessary for a person to understand in this life, that he has a very definite reason for wanting to continue to exist. And that what he builds up and can remain permanent, that is, the eternal values of his life of course take the upper hand as against those which logically will be lost, and which in general we call material forms. And when the matter and that what is mind, or that what is aliveness, or that what is feeling, or that what may be even emotional states, or that totally could be combined as understanding of that what one is then in that kind of reality - all of that belongs together. And there should be more and more a wish for that kind of understanding between people, instead of just using a couple of words without going through the trouble of finding out what they actually mean.

I think this is the idea of Work on oneself: the understanding of what is meant by the fact that we happen to exist on this Earth, and that there must be a perfectly good reason why we do exist. And if the bridge can be found which will lead to the conclusion that there is a reasonable truth in the fact of existing on this Earth, and that life as such can have a meaning when it could become free from the form in which it now happens to appear, then of course the question of eternity is not so difficult to understand. And at the same time the development of oneself in an emotional state, and the inclusion in that of feelings which are not primarily connected with oneself, but the going out of that what is an exchange between people in the form of caring and wishing, for someone else, something that one knows exists for oneself, or wishing even to share that what one has, and let it be divided and let it become equalized and available - that that attitude towards the other persons -not necessarily mankind as a whole because it is a little bit too large to encircle that - but even if one stays

within the limitations of one's own circle, there is already a possibility of an exchange of a different kind. And many times we say, it is not necessary to even to use a word. It is possible to feel it. And such a feeling, intuitively translated into a fact of truth for oneself, is sufficient to furnish a conduct for one's life.

See, in that sense you must look at Work. You must see that it is necessary to try to develop certain things within you which are now potential. And you must not shy away from the possibility of an experience, although it may be a little bit strange. At the same time there has to be a clarity, a very definite definition of what is an aim for a man. And seeing then his life, I say simply, as eternity, of existing forever and ever, whatever that meaning may be, like apparently that what has existed in a certain form, the form may be given up; but it does mean that when it contained life, that life is given up. That one must more and more assume that the totality of all life force existing is constant, and that it only appears in different forms at different places dependent on the place in the universe, and dependent, let's call it sometimes, the temperature of the conditions. And that when one looks at it that way, and sees different people of different kinds who are living together or are not living together; that is, are a little bit of friends and sometimes a little bit animostic, that there may be something wrong in the understanding of such realtionships existing apparently for some time, and maybe even growing worse, because of lack of further understanding.

When we Work we try to understand each other, don't we? We want to find out what the other person really means. In the first place we want to be honest about ourselves, that we know what we mean, that we say things, and that is for us the truth, and that there is no further question anymore in one's mind about such a truth. For instance it is a truth that we die. And that therefore there is a certain limit placed on the period of one's life on Earth in which then there is an opportunity given to

find out the truth of all things, not only of oneself. The truth for us is of course an absolute one of having been born, or conceived, and willing, or having the obligation to die. That is an absolute statement for creatures on Earth. And of course it is not a satisfactory one, because we build up by experience, and we face life and go to all kind of trouble and difficulties not only to wish to understand it, but to be able to live decently, and have, in relation to that what we wish to do, a certain form of idealism, so that then an emotional state can be reached, so that we actually want to live the way we are doing; not necessarily of a happy state, but very definitely of something that is satisfactory to oneself in creating a wish to continue with what we are doing, even if there are difficulties. Because if we say I live for my happiness, I exclude tremendous amount of life-giving force. I limit myself so narrow-mindedly by just selecting a few things that make me happy. And I will not allow anything then that makes my unhappy to enter into my life. You're trying to shield yourself from experiences. And ultimately you will become narrow-minded because the kind of food you're looking for is of course available, because everything of that kind as well as the opposite kind is available. But no one has a right to exclude certain forms of food when Mother Nature exists and wants to give it, and communicate it to us, or that we say, in our best form, that we are natural. And there is no reason in culture to even avoid that what can give information about oneself. And so when I start to limit it to being able to be agreeable and to avoid friction, and always have a smile on my face, I miss just about ninety percent of the totality of all life existing; and my growth of course becomes so limited that there is no use to talk about it any longer because there is no possibility of so-called friction. Of course it is nonsense. It never will exist even if there is that kind of a theory, and our purpose is not to be happy.

Our purpose is to understand life, and to fulfill obligations, and to

see in what respect we belong to a part of a totality of the universe. And whichever way that now becomes expressed for oneself in the form of a religion that one wants to live one's life, a conduct of life in accordance with principles, and to what extent it is necessary even at times to fight for that, for that kind of understanding, making then this kind of knowledge and feeling into one of an understanding of a relationship in which there is no further doubt than only certain things now existing which, as truth, can be accepted, and a constant wish to find out more of what may become more truthful in the formation of one's further development. That I think one must know that there is not going to be any kind of a limit, than only that what is placed on one as far as this life is concerned and dying. But that the continuation of the possibility of further understanding of of course cannot stop by just the death of the body. And what becomes much more important is for a person exactly that what is now this potentiality existing. And that this quest for further understanding an wish to live, is to find out what is really potential, and what is at the present time actual, and to what extent can I be free from such actuality of a material existence now existing and not binding me, so that then the energy which is used for the formation of a form of selfishness, and wanting to adhere to that what one has and not wishing to give it up, that such energy can then be used for a different purpose and be expressed at a higher level. Of course I say higher level because that is inherent in the statement that, if one wishes to go to heaven, you have to go up. It is logically of course not true, it can be quite different. And sometimes we mix the metaphors a little bit by saying that heaven is also within. (Yah, all right.)

SIDE TWO

I hope you follow this line of reasoning because it is meant to help you. It is meant to see depth in your life, to see a reasonable aspect of it, a real definite desire to wish to Work on oneself, because Working

on oneself means opening your 'I' to the reality of the world as a whole, to understand for oneself not only the meaning of one's own existence. Although one starts with that, it will have to include gradually the existences of life everywhere and whenever they happen to exist, and to have much more of that width and the breadth of you, of a perspective in which such things are included which at the present time we still call phenomena, and undoubtedly going over into concepts of noumena, that what cannot be seen but still can be believed in. And that our growth in this group is dependent on the wish to exchange these kind of truths among ourselves.

That is why I feel that if you do want to attend to these five meetings each week for the next four weeks - we are now at the beginning, and I ask you to consider it very seriously. Don't be deviated by all kind of little bits of nonsense. Try to extract yourself from the affairs of ordinary life a little. Try to become straight about your thought of what you really wish for your life. Try to eliminate a variety of different other influences also existing, some of which may have a very good meaning but, at the present time, need not bother you because there is more than enough in the following up of these kind of directions of esoteric knowledge to keep you busy for a long time. And it would be worthwhile to concentrate on Gurdjieff. Try to eliminate thoughts of other possibilities, even if they are sometimes tempting. Allow yourself to dig into that what is Gurdjieff, and to try to find in that an answer to your particular questions. I only suggest it because I wouldn't like you to dilute your effort. If you wish to concentrate and attend to such meetings whenever you can - and not of course every meeting, you don't have to go five times and then in the end on a Saturday still have to come to this. Those are different aspects. The weekend is different from any one of those five meetings. They're just little lecture talks in which there are certain questions to be discussed and to which you can contribute, and where sometimes the way of discussing them is dependent on the kind of people who attend, and their

state of seriousness, and the person who is moderator, and his wish to bring into formulatory words a clarity of an understanding in accordance with his limitations. You must understand that these meetings, those five, are not going to be the solution. They are answers for stimulus. The emphasis is still on your own Work and your own attempt. But you can derive from attending such meetings a stimulus for yourself, a desire to find out more and the application to the extent that you now then know, and to that extent maybe it may be clarified even, that you will be able to find within yourself the answers for your own life which, many times, may not apply to someone else's life. In the beginning the attitude of oneself should be completely personal, using that what you know of yourself in an ordinary way, and gradually introducing what is of better value, that is more essential, and from such essentialities gradually deriving that what is more absolute. In saying it the same way, that one starts with personality and unconsciousness, and that gradually, because of experiences of application of certain concepts in one's life, there becomes more an essential quality, less talk about it, more the depth and more the feeling, and that what is represented by the concept of certain thoughts. And ultimately leading to the possibility of an absoluteness of understanding within oneself about which then there is no further question to be asked, and gradually building within oneself a certain foundation which then, for oneself, becomes a solidity as a real characteristic of the beginning of your own individuality.

Try to see thse meetings, not as giving you the answers. See them as a means of finding an answer for yourself as a result of the stimulus they can produce. And whenever you attend to them, have an open mind of trying to find out what someone else is thinking, and has been feeling, and perhaps tries to be honest about it. And don't criticize because you will keep on criticizing forever if you allow yourself to go on that path. And, as it were, you will miss the boat. The truth is not found in that kind of criticism. Criticism is only useful after you have some truth. Then you

can start to apply the truth to that what is appearing. You can see then a difference between the truth of life and the behavior form of your manifestation. At that point you can become critical because then you have to judge since you're still responsible for your own manifestation, for your own form, for the way you live, for your behavior. Then you have to decide what is the understanding of your truth in the form your personality allows you to live. That of course becomes a little different question. But in the beginning it is exchanges, exchanges, one after the other, concepts leading to truth, concepts for clarity, concepts for rules for life, for living, not only devoting your time on a Sunday to spiritual values and praying to God and thanking Him for your existing, but application in your daily life in activities, we call them, which can remind you that life continues on Monday, Tuesday, etc., etc., during the whole week. And that the week was the week of activity and creation, and that only on the holy day of Sunday there was a contemplation to see that that what had been done was correct. And so life as we wish to see it, or want to understand it extends over the totality of seven days. There is no let-up. There is no holiday. There is a continuation of breathing, because if you have a holiday for breath, you die. If you don't want to Work, don't. Don't do it. If you want to Work on yourself, see how much energy you have for it. Divide it as much as you can; don't make it too thin, however. Don't dilute it. If you have a great deal, it can become an intensity at a certain time of wishing one day to be devoted to a very special aspect of yourself like, let's say, austerity, or not lying, or contemplating the universe in the manifestations of others. And whichever way you want to, what kind of form you want to give it, it doesn't matter provided you remain alive to such necessity for a wish to understand, to have consciousness but to be guided by your conscience, so that then when you get up in the morning, you look at the day as an opportunity, not only for living, but for understanding. That is, not for just knowledge, an understanding of rela-

tionships between people, based on simplicity and truth, honesty of expressing--expressing yourself. Not wasting, wasting - it is so terrible sometimes. If you only could see that, how much energy is running down the gutter, not only with the tenseness of your body in the logical nonsense--illogical nonsense you talk about, and the blah, blah, blah nonsense in your thought. To try to become more austere, at the same time very simple, and keeping on with yourself to try to see wherever there may be a loss, that you put a stop to it. And again in great simplicity try to understand Work, because Work when it becomes too complicated, you will not be able to attend to the application.

We're more interested in a simple application instead of a whole volume of beautiful strange words which you can explain. You don't have to make an index of Work. There is already enough in existence; you can look up certain things. And when the book says ALL AND EVERYTHING, I think you can believe it. It is there if you can know, if you know how to read. If you want to do that, if you would like to spend these four weeks in that kind of austerity of wish to Work, working together, trying to tell oneself when you fail. Be honest about that. No one expects anyone to be perfect. We are all terribly unconscious. And that is our enemy; that is our sleep. And we have to have within a wish to wake up, at least to see the world as it is, and to see our own world as it is, and not crooked and not overed up and not hypocritical. To face the truth of oneself in an absolute sense. And to begin, and to continue for a long time with such tremendous simplicity that you really don't want to do it because you think you know more. You honestly, you don't know anything about objectivity. Certainly not that what you have to make. Objectivity as a concept of experience can exist but it is haphazard in its appearance, and you cannot create for it. Work means Work, attention, a wish to grow, a very definite idea that it is possible for oneself to direct such a growth from nature, from Mother Nature, into that what Gurdjieff calls Great Nature, under-

standing of different kind of laws, deeper insight into the reality of all things, to see the value of life wherever it happens to appear, and to see the bondage of such life, and to help to strive towards loosening such bondage, and a further understanding of what is life really worth, and what form should it exist in me, and what is there as a responsibility placed on me that I must answer to that responsibility in the eyes of the Lord. Because you see you will continue and you will get away gradually from the idiotic thinking of agnosticism. It is stupidity because you are lazy. You simply assume certain things without having any reason for thinking them. You must actually experience, and as soon as you start to live particularly emotionally, and you have experiences which you cannot put into words, how will you, how will you communicate them? What is there as a relationship of Souls? What is there as a possibility of extending that form of cohesion to that what is of another kind still of the same kind of quality, another kind of form but a different exis--but it is the same in the quality of that what is the essential, essential substance.

Try to understand these things in a very simple way, but mostly when you Work don't clutter your mind up with all kind of thoughts. Don't try to use the high-fallutin words that have no meaning. Just a very simple statement, I wish to wake up. I wish to be. A conclusion: I am. And to continue to walk, not sit down with it to mull it over, and give a chance to your brain to disform it, to clutter it up more, ot make it more confusing. The simplicity of Work is really astounding: I am. That is Work. That is a statement of my being. It means 'I' in accordance with what we understand, as a Messenger from Above, and 'am': that what I am as a personality, everything that I am, I am, a relationship; so that there is a contect between the two. And that what is now at the present time emphasized as my 'amness' in an unconscious state of my personality, that that gradually should be shifted over to be attached more and more to an 'I' as that what is from Above, to be represented through me as an example of

eternity, which means the existence of that what is without form.

Whichever way you want to define for yourself what your Work is, always start by the simplicity of the saying: but I am. When you say, but I am, it presupposes that you have made an uonconscious statement about yourself in the form of a thought or a feeling, and was completely asleep. When you say 'but', it means there is another possibility than just sleeping. And at the 'but' you wake up, and then you make a statement: I am. If you let certain statements like that, little bit of sentences, precede your attempts for wanting to wake up really, it will be helpful. Because that statement 'but I am' comes from your conscience; it does not have to come from your mind. You can forumluate it but you must feel it. You must feel within yourself this 'but'. Because that what is the realization of unconsciousness also has to be felt. It is not to be determined by your mind. You can mind--you can try it, it doesn't matter very much, it has to have force and your mind does not have that kind of a force. A feeling can have the force in the form of a wish, then it can be strong enough to use the word 'but', because in this 'but' I negate something. That is, I negate the influence and the existence of that what is unconscious for me, and leave it alone for whatever it is because I'm not fighting it. I'm just saying 'but' it exists. At the same time I say, 'but I also am'. And in the combination of these three little words, 'but I am' and the emphasis placed on 'I', then the 'amness' is without any uqestion that what I am, and I end up by not using the word 'but' anymore. 'But' means I want to stop my ordinary thoughts and feelings, I want to introduce a new concept. And that concept for me is now 'I am'. And from that time if you can, live with the 'I amness', don't keep on questioning, just accepting conditions as they are. They are good enough for you to wake up in, nothing special; you don't even have to go to Naples and then die. You can have it right in your backyard. You can have it early in the morning when you open your eyes, and you sit at the edge of your bed, and you come to your-

self. What is that - come to oneself? The real Self existing within one which is not bound by one's body, the real potentiality of the wish to develop, not being bound by the present bondage, the real wish for an understanding unlimited, not being bound by the knowledge. These are the things one thinks about sitting at the edge of the bed; and you see yourself then, and you accept yourself as a searching creature. You see yourself as a reactionary person. You see yourself as being dependent on the five sense organs, not to talk too much about whatever your feeling is in the physical body; and at such a time you see the limitations of your personality. Then if you want to introduce a different kind of an idea, you could say to yourself, but I don't have to be what I am now. Perhaps it can help you to stimulate that kind of belief that things could be different, and that what is given as experience can lead to an understanding and an insight, and that that what is affecting me, to which I now react as an aspiration, becomes an activity in the form of inspiration. Then there is really a reason for wishing to continue to live.

And so I hope that in the next four weeks you will remember the reason why we try this little experiment. It is very small you know. There's nothing really to write home about. It is such a simple thing that you devote a little time to an aim, and that you're honest about wishing to devote that time to an aim when your aim is honest, when your aim is a wish for understanding, when your aim is to find out the reason, the meaning of your life, your reason for existing, when your aim is an understanding of the inspirational quality within you whic is situated in your inner life. When the reason exists and makes it reasonable for oneself to consider the possibility of a spiritual being, believing that that can exist for oneself if one only knows how to use the key to open the door to the universe. If one can see that that what I am in my ordinary existence, and the 'I' this time becoming 'I' capital, growing you might say in understanding and leaving that what I am still as that what 'it' is, without any further

idea of how it will grow up, until an 'I' can tell me what can I do; that is, what has to be done by 'it'? And how can I learn to wake up to the potentialities of my development?

I hope you will understand a little bit this week, next week and the following couple of weeks. Don't give up, and don't be too flippant. Make your mind up that there is something worthwhile in such a suggestion. If you can agree with it you will find out as you go along that there is value in it, and that it is necessary among yourselves to find out the value of Work and definitions, and that you have to learn to contribute, and that you have to make a group because a group is not put on a golden platter and presented to the Lord. A group always works in working clothes. A group always works with stupidity. It always works with people who are fools. It always wants to work when there is such simplicity that all such assumptions about what a person is has disappeared, and in their place there is the reality of each person starting with the essentiality of himself and gradually leading to the essential essence of his conscience; more and more becoming simpler about that what one is, less and less interested in wishing to describe ti, and to distinguish this or find the reasons for rationalization processes. Just a simplicity of saying 'I am' and then knowing I exist. This 'me' is in existence, and I attach 'I' to that because that is the solution to me, that is the riddle which I then open up and see the solution as that what has given me insight into myself. Maybe we will talk some more about it if you Work and you bring to such meetings your sincerity and simplicity, but mostly your honesty. Just try it. It is not so difficult at times to be honest. And you don't have to lie too much when you talk about your own experience because the experience is to be repeated by anyone who listens to you. And no one will deny, when you're honest, that the truth at the moment when you spoke about it has set you free from the bondage of Mother Nature.

Maybe we leave it at this. I hope you will have a good week. I hope

that at the end of that week we will be able to talk a little bit more about the questions that were brought up. Give it all you can. See what you can make of it as a group. See if it actually can give you a desire to want to find out about the reality of life totally existing, and maybe it may bring you a little closer to understanding of God as the All-Father-Maintainer of this Earth as well as the totality of the universe. Whatever the meaning is for oneself, whatever you can understand, whatever is the logicality of such a thought, and saying it doesn't matter as long as it will give you a desire to continue with your life, never giving up the desire to wish to know, and never failing in the attempt to change your knowledge into an understanding of yourself as life ultimately, as life totally existing everywhere in always--and always guided by a Supreme Intelligence about which we have no notion of how to describe it.

To Gurdjieff. I'll play a little bit.

SUNDAY LUNCH

MR. NYLAND: I have a very definite feeling I'm sitting like Daniel in the Leo's den. What will I do with them? How was Daniel when he sat there and looked at the lions? Maybe they were ready to devour him. But I ask - and it's not only Leo - I ask people not to talk too much, sometimes. You have to realize that your mind is not always your friend, and that it comes up with a variety of different interpretations of Work. And that much of the time the thoughts of your mind are not really belonging to Work itself; they belong to your natural existence. And the question of this form of nature, as Mother Nature, having in mind that there is mankind as a quantity of people who have to help her and who were created for the purpose of using mankind as a channel for food; that is, it's to the advantage of Mother Nature to keep us asleep. And she does that by allowing all kind of things to take place in the mind; and as long as we keep on talking, talking, we're

not attending to our real business of developing an emotional attitude. Too much talk prevents you from listening to God. And it is in the nature of that and that we have to know.

I only want to explain it for the reason because we are now going into a little bit of a session of weekly concentration with small groups - fairly small groups - opportunity for many questions to be asked and to be answered. What is the position of the person who has to answer? To what extent can he really answer, and to what extent even are some of the questions serious enough? You see, the difficulty is when the questions become very serious, you don't want too many people around. It is your private life that you start to bare, bare open. You want to open up. And the tremendous quantity of people who are well-listening and also well-intended prevent a person from actually saying what is on his or her heart. And it's impossible for a person to answer in kind, that is, on the level of that kind of privacy. The reason why I think that the Thursday evenings have been a failure is that the quantity of people remained, and there was no way for me to tell not to come. The selection has to be made by oneself. One has to know that whatever there is in any kind of a meeting has to be received by each person at the particular place where he happens to be. And with a group of people of over a hundred, or whatever there may be as number, there is always a tremendous difference in reception. Each person receives that what is being talked about, and particularly when it is in earnest and good seriousness, they can extract from it what they can take in accordance with their capacity, but they are astrologically different, sociologically different, racially different. They are different people at different points of education, at different development of their own spiritual life, at a different interest in still--what is still of outer life that they want to attend to, and there is really no equality at all on that kind of a basis. And that therefore one statement mentioned in a certain way by a person who answers a question is taken by a variety of

of people in a different way. And then afterwards there is a little discussion sometimes: I liked your question, I like this, I like that, I didn't believe what you meant, and things of that kind. It is non--no person's business. My advice about these meetings that you're going to hold is keep them to yourself. The time to talk is at the meeting, not afterwards rehashing. It is not up to the person as answerer, moderator to explain himself further. He has his chance when he is asked a question to answer to the best of his ability and to make a statement regarding that answer involving perhaps Work as a perspective, and then leaving it - not elucidating further, not wanting to continue to explain more even if the expression on the face of the questionner remains dumb; that is, that it doesn't seem to penetrate. It is not necessary to convince anyone. It is necessary to hold in front of him what you consider the truth of Work, and the relationship you have towards it based on your own experience. If you clarify that sufficiently then you can say, there, that is it. Now look at it any way you like. You can walk around it. You can let it in one inch. You can let it in one yard. I don't care. It is now up to you to digest what has been talked about, because the clarity of an answer is only at most ten percent of the answer. The rest, ninety percent, is the future application of the person who asks the question for his benefit; and the moderator really has nothing to do with it anymore. But we talk too much. That's what I mean. We over-talk. We talk different ideas to death. We should apply, then there is material to talk about. But if you keep on trying to explain further with the best of intention in the world, without any question, with a great deal of seriousness, you start over-talking in the sense that you make it confusing to those people who hear it. And in the end you end up by becoming confused yourself. It is only because you're not sufficiently clear to say in the first two or three minutes, what is the answer to a certain question, indicating that you understand the question and the level where it comes from. And then simply say, the answer

in accordance with my experience is a very simple one. It is this, and that, and that. And then sit back in your chair and wait for the next question.

It would be marvelous if you knew when to stop. I do not make any particular, or I do not make any suggestion how long an answer should be because it can be a long answer. It can be building up that what is indicated first to give it perspective, and in the answer there can be a gradual further explanation of relationships in connection with such a question. That is up to the moderator to the extent that he wishes to talk, but he must prevent himself from saying the same thing, even in the changing of a few words. It is, to be honest, very deleterious because it does not help the level of the meeting, and it prevents the moderator from remaining clear. And when he becomes confused he will not know what to do with the next question. It is a simple suggestion I make, that is, to help to see how we can get most of the advantage from these meetings that we're now going to have every evening. Who can come? Anyone can come. I've said even those who are moderators can come. Don't speak, because your task as moderator is really to answer at the proper time when you have that responsibility. But assist as you--if you possibly can by your presence, encouraging the person who has the responsibility of answering at such a time.

Create in a meeting a very definite atmosphere of wanting to receive. See that you oppose any kind of criticism on the part of yourself thinking that you know it better, or that if you were in his or her place, you would have said this or that. Forget about that criticism. Keep only in mind the positive values of such a meeting, not the negativity. The world is filled with negativity, and when you allow it to get hold of you, you are dragged down. Don't wish that. A person wants to go up. He wants to go within. He wants to find out for himself what is his own positivity, what is his own wish, his ideal, what is he striving for. He wants

to go to his God. And when each person understands that in a meeting, and knowing that the different Gods are different, that there is not even a chance of a conversation between them, then I think we are on the level of an ordinary simple kind of simplicity: tell me what is this so that I can use it. And with that each person should enter the room.

I come here to find a certain form of encouragement. I come here because I've been thinking, feeling and applying whatever I knew. I'm a little stuck because I don't know exactly which way to turn, how to go further, and I would like an answer to a very simple statement: what is it that I can do to change my feelings into emotions? What is it that I consider my spiritual values in daily life? What is it that I don't think about dying often enough, even if it is recommended by Gurdjieff? What is it that keeps me busy during the day, not allowing time for the consideration of a development of something that is of more value, which I would admit immediately, and I cannot find the time? And I find constantly excuses - one excuse after the other, and I rationalize about the expenditures of my own energy. How can I become more truthful about the exact usage of such energies for myself?

Those are the little questions. Those are the questions in line with: how can I develop a conscience? How can I remain simple about myself? How can I kill this desire of wanting to be respected, or to remain hypocritical for the sake of a certain admiration which I crave for? Simple statements again and again at such a meeting. When you go away you don't have to make it an hour and a half. You make it as long as there is aliveness. When the aliveness dies down close the meeting. Don't be bothered by the cassette that you still have to talk. Talk only when there is a very definite realization in yourself that life at that time must be expressed by you, and that there has to be some kind of an answer to give you the advantage of being able for one hour, for one day, maybe for a week, to be able to remember it, and to help your

own self-development. Many times I say, by the grace of Gurdjieff.

I hope you have a good month of such opportunities. Drink to Gurdjieff, if you will.

And who is it today?

Caroline: Caroline.

MR. NYLAND: Caroline, will you please play?

End tape

Transcribed: Adeline Green
Rough: Adeline Green
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Final: Adeline Gneen